M1428
Tuesday, July 9, 1968
Pittsburg
Open Meeting

Mr. Nyland: As I said before, we want questions now. No particular lecture. If you are interested in lectures, there are enough tapes you can listen to.

And now questions, practical application of Work.

Question: How do you keep trying to Work after a period of spending a lot of ordinary time trying but not particularly successful. Are there any ... what sort of advice could you give for keeping yourself just continuing.

Mr. Nyland: What is the motivation of Work ... or for Work in the first place. Why do you want to be interested. Why do you think one ought to Work. Or, what was originally the motivation.

It always starts with an interest, and sometimes it is curiosity and sometimes it is a real interest that you think or you hope that it might give you something. If that's the case, you want to have something given—that is, you want to fill something that you don't have. So the motivation then is based on the realization that one is, let's call it, 'not complete,' or not complete enough; or that there are questions that one wants to have answered; or something that takes place in one that says this is what I now need for myself. And I think all throughout it remains that.

Why do people go to church. Why do they want to read books. Why do they want to converse with each other. Why is one in general interested and why this particular kind of interest ... and the emphasis is on Work, which is difficult. So I think it goes back to that, the original impetus; it started maybe because you heard about it, or you read, or someone mentioned it in a certain way and it then found a resonance in yourself, or something that might be useful. I think the need for it has to be based that I want to get something; and when I want to get something, then I will see what is needed in order to get it.

Now, it may be that that what I apply, or what even may be prescribed as something that I ought to do, I may not do correctly, or I may not do it .... halfheartedly. I may not understand what ought to be done, or my expectations of what I would like to receive from it are not fulfilled. So that would lead, if one remains interested, to the question: "What is it of value to me, and what can I expect from it." And maybe, in that sense I think that one many times can be wrong. For instance, you may want something overnight or in a very short time; or that what you want may require too much on your part, that you're not willing to pay it; or it may turn out that even if you do get something, it isn't worthwhile enough; or that perhaps also it is too difficult.

You know, in general if one is interested in a certain things and you run up against it, what makes you go on or what makes you give up. It's exactly the same with Work. There has to be a very definite reason why one wants to continue, and regardless of certain difficulties that it still is worthwhile enough that you expect something. And even if you say, "Well, it is not to be expected within a month, and maybe it will require two or three years or even more than that," it all depends how bad one is in a state of being hungry. The more hungry you are, the more you would wish to still it.

So, go back to what originally caused you to have interest and to select this particular kind of direction as against many others that you were interested in, and it must have a certain characteristic which the others didn't have, or it may be just a superficial curiosity that, of course, after some time runs dry.

What made you interested in it in the first place.

Question: Well, I knew about it first through my contact with Bob, and what got me interested, I guess got me involved ... I was interested because of some of these ideas ... what got me involved was trying some of the Work and doing what I felt, um, was a little of the Work, and that got me involved in it. Now, whether or not this actually was Work or not, I guess wasn't important enough; I thought it was, and that's what got me involved. And I still think that I'm doing ... um, a lot of times I'm doubtful whether or not it is, but it ... what got me involved was that gradually doing this, feeling something was happening and also wanting some sort of different state, always being involved in or getting myself religious ideas and thinking maybe this was some way of getting it that wasn't just talk.

Mr. Nyland: It still intrigues you?

Question: Yea, I'm ... not just talking about it...

Mr. Nyland: No, no, no. In a general way whatever it is, the talking always has to precede that what you will want to do with it. The talking is like getting it in your mouth, the rest is the digesting. But you put food in your mouth in order to digest it. If the intriguing part is still there—that you want to continue to eat—then you want to make sure that that what you eat is digested in the right way.

Question: I just feel like I've been chewing a long time.

Mr. Nyland: [chuckles] You never swallowed?

Question: Well, sometimes I feel like I swallowed, and I wondered...

Mr. Nyland: Supposing if you did swallow and you remember a certain state because of it, did it give you any particular kind of a taste as food?

Question: That's what's kept me at it for the two years of trying.

Mr. Nyland: And that was desirable..

Question: Yes.

Mr. Nyland: To what extent.

Question: Well, that's where I'm blind.

Mr. Nyland: Yes, I know; and that again depends on what is filled, and it depends on the hungry state and what kind of hunger it is. I think this has to be clear first. Because if you are interested in these ideas, you have to find out first what you can expect and what is the caliber of the idea, and where it will actually lodge itself sufficiently so that it can beneficial. Because many times the ideas can remain in your mind and sometimes they can also create an emotional quality or a state; one can be affected by it; the effect may not be very lasting and that what goes in your mind you might forget, and although there is curiosity and it can be aroused again when you read again about it, you can do very well without for a little while.

It is probably too much to ask a person and say "Yea, this is the kind of thing that I always have looked for, and therefore I now need it." If it really were like that, then naturally you would consider it like breathing. But it is asking too much to say that this kind of a Work is really so necessary for me that I consider it as valuable to my life.

You see, the motivations, you have to look at them—what are really the motivations, and what kind. If the motivation has to do with dissatisfaction in ordinary life, I think after some time the motivation will disappear, partly because in ordinary life it must have given you already

something that was sufficient and you were satisfied; or it did not have the particular value and you let it go, like you read a book once and you put it on the shelf and forget about it.

This kind of Work definitely has an emphasis on the possible development of something that is not developed at the present time, and if I want to look at it—do I want that developed or not—then I look at it in an entirely different way. Because then I must make a distinction between that what is my life as I live it now and the way I adapt myself to the conditions as I find them on Earth, and another emphasis of that what is perhaps the meaning of one's life on Earth for the purpose of accomplishing something else. And I must make a distinction between my ordinary, superficial life—and I call it simply 'outer' life—and that what is within me and perhaps more real or more essential, and in general one's 'inner' life. And Work, without any question, has to do with the development of inner life. It is not a means of making outer life a little easier. It might be as an additional result, but not the main motivation. So if I look at it that way, I have to realize that that what is now my inner life and what I call my 'essential existence,' is not sufficiently fed by what I receive in ordinary life.

That I think has to be a conclusion that must be very clear. Because even if I wish to develop that, or to satisfy it, and I honestly and seriously try to go in one or another or in a variety of different directions, I then will be able to distinguish between the different things that actually give me something of value and the other things that don't; and of course, that what doesn't I throw out, and I stay with whatever I expect of certain things to give me. And now it depends how much of my inner life do I want to have satisfied, and if I want to have that kind of a satisfaction, what is it that I want to use it for. So the motivation has to go much deeper than that. What is it really that I consider myself to be; to what extent am I interested in satisfying that what is ordinary superficiality, or is it something that I believe is within myself that ought to develop and that I consider, of course, of higher value than the outer world.

All of that must precede any kind of an attempt I make, because the arousing of an interest can be an intellectual or an emotional one, and when it stays there, it will give me good moments and agreeable moments during the time that I read or during the time that I am exposed to it, but the relationship towards oneself—and you mention the word 'religiousness'—is a question of really, is a Man on Earth not only for the purpose of just living his life but is there perhaps some other kind of a reason why he has a life to live now and should he, while he is alive, utilize the opportunities that are there for him.

Without saying that it is a question of 'hereafter,' it's a question of an intensity of one's life at the present time, and do I live that kind of a life deep enough really to come down to the essential part of my Being. How deep it goes for different people depends entirely on the people, and some people will continue to dig down and down until they finally reach whatever they think they can, and perhaps at a certain point they will give up and then other interests will take over and they become "Of course, it's necessary to do this and that and so forth," and ordinary life will require a great deal of energy and there is practically nothing left for that what one wants for one's own development.

If I say 'self-knowledge,' what do I really mean by the knowledge of myself: The acquisition of data in my head, or is it really an understanding of what I am as a Self. And what is it, that 'Self' in me: My personality or is it an essential quality ... or is it something that belongs to a Conscience if I could develop it, or is it really a possibility of a heightened intellectual part of myself I could call, let's say, a 'Consciousness'?

All the different questions must come up first before I want to do something in this kind of a direction. The emphasis has to be not in the temporary satisfaction of certain things that I can get here and there and probably in many different ways, but I would stick it out with *this* kind of a thing when it gives me something unusual which I cannot find in some other way. We talked a little bit at dinner about Krishnamurti, or Zen or any of those things which have—naturally in the Bible—certain meanings. If I can understand the meaning, I'm already on the way of considering it either desirable or not desirable, or if I want to do something about it regarding myself.

And that many times that what I consider for myself that I ought to do, I probably first would like to apply to someone else and to hope that the other person is going to be different because then it will be easier for me to live with them. I think the emphasis of this kind of Work is entirely within one's own realm in which I have a Self which is satisfactory to me or not, and to the extent that I'm not satisfied, to that extent will I want to change. And the motivation has to be a realization of that what I am and I don't like what I am, I believe that that what I am is not as yet what it ought to be.

I say it's a 'belief.' Because I have no particular knowledge about that what I might become, and in the direction of a development of ordinary life in which I remain, I call it, 'superficial' and you can also call it 'subjective,' that what is belonging to Earth in which my

aims may be to be respected in life by other people or to make money or whatever the motivations may be—have many friends or to be loved by them—that that may already in itself be quite sufficient and I don't want to pay any attention religiously to the possibility of the development of a Soul. It's not a question of emphasizing such necessity, but if I have that as an aim, then perhaps on the road towards that aim certain other things can become byproducts for myself which will help me in a better understanding of the life that I have to live on Earth as it is at the present time.

I think you have to be much clearer about what is really an aim. If you want to go into the religious aspect, what is an aim for you religiously; to be considered by His Endlessness as a worthy creature who, perhaps in prayer, would like to contact that what he calls his God? Or, is God to a certain extent dead or to a certain extent still alive in you? Does one want to believe in that kind of a higher Being? Is it satisfying to consider the Earth just for whatever it is without God, or is there something within oneself that is essentially of much more value, that I say this is 'really me.' But if it's really me and it is covered up by a variety of different manifestations in life, how do I get to my real Self. And if knowledge of Self means that what is I am really, then I have to do something to uncover that what is within.

My inner life I keep to myself, but if I really want to grow I have to learn at what time I could use that what is my real, essential Being in relationships towards people if I actually want to affect them, or if in relation to that what I call 'God' for me, I would like to talk to Him or I would like Him to tell me what to do. You see, then it becomes an entirely ... an emotional development of what is Man's place; and to what extent can he see it even when he cannot explain it or formulate it, that there is something in him intuitively that he knows that he must do, and for that reason he becomes interested in a variety of different things that are emotionally tinted. One is religion; the other is Art; and that even in intellectual directions that a person should have a feeling for whatever he is doing, maybe the philosophy of a variety of different people who have written about it, and that I want to find out what is really in back of it all; or that if I'm scientifically inclined, and it's not just a question of gathering data and classifying them and putting them in nice pigeonholes but that I really want to go down to that what is the essential value of a scientific fact.

The question is again, what is your life and to what extent do you consider it important, and where is it, and how often are you in contact with it. Not with your breathing—you know that

keeps your body going—and not with your food because that's also necessary for the different functions, but for that what is essentially you and that what is really, as we say, in my 'sympathetic Being'; or that what is emotionally that what counts; or that at times I feel that I have and I would like to express or perhaps, even if I don't want to express it, that I know it exists; or if I'm religious, that I want to have in prayer a possibility of a union of some kind. If I admire Eckhart and he is a mystic and maybe he tries to give me certain things that I really don't understand, at the same time it can correspond to something that is within me as something that I would like also, and then I say "Mr. Eckhart, how do I get there. Please tell me."

When Krishnamurti talks about a variety of things and the terrible conditions of life as it is now, and our industrial development and the horrible things that people do including wars and killing and all the rest, what is it to me. What is, in me, in complaint, and why is it that when I have an inner life that it cannot come out, and why is it that *that* is not developed; and I add to my constant fund of knowledge all kind of other facts so that I become clever and that I can do this and that in a profession and perhaps earn money and get my name in the paper afterwards if I happen to invent something, but is that the real purpose of my life?

I have to divide it. I can live for a long time in the outside of the world, and I can have contact with it and I can say, "Sure, I react towards it because that's what I want." I'm dependent on other people because they affect me so I react to them—what is it. Why should I want something that is my own. I say I have 'my life'; that is there, I protect it, I take care of it, I make sure that I keep on breathing, I don't want to choke, I protect myself from danger because I want to have my life as it is now, continued. I don't want to die too soon. If I die, it's too bad because I cannot do what I now set out to do. I want to build a house, I want to have a family, I want to have grandchildren, maybe—all kinds of things that are in ordinary life that I would like, and of course I will try to satisfy them but it has nothing to do with the development of something that is really me and which may not come out quite often, but I know it.

And Gurdjieff talks about that. He talks about 'all and everything,' and that includes a Man's inner life. And he talks about the 'incompleteness' of Man. Man as he is on Earth is not what he should be, and Gurdjieff calls that to become 'harmonious.' And not to be interested in certain symbols that might have a meaning and satisfy my mind and I can say "Oh, that is what is meant by the Zodiac and that is the Zodiac in me as a personality," and I can make all kinds of corresponding notes and still I am not profiting by that kind of a knowledge by being able to

apply it in relation to, let's say, my mother. It does not help me to educate children. I can sit in my study room and have a good time, but when my son has to go to college and he asks me questions, what will I answer. What is the relation between people. How do I solve them. What is it that I say I 'wish' and I'm up against the wall and I cannot do it, and I don't know which way to go and it is important.

Supposing I have talents and I want to express them and I want to say, "Sure, here it is. All I have to do now is to get a piece of paper and a pencil." And there I draw, and I draw and I look at it and say "That's a drawing belonging to me." I show it to my friends and they say "It's fine," but does it satisfy me, really—as I know that at any one time I could do this and then find, in myself, the equilibrium which is needed for my maintenance. But I'm not satisfied, and I don't know which way to go. And as I am engaged in this thing, then I want to do something else and then there is a prime ... some kind of a motivation that I say, "This is what I want to do in life," and I cannot do it in life because somehow or other the different factors that could influence it, they don't seem to appear. I could look for a friend and I want friendship, and where are they; and I look around and no one is there to become a friend of mine, I say "Maybe it's my fault because I'm not a friend to them" so I do all I can, and still it seems to me if it is still a happening of some kind.

For oneself, one has within oneself a world, and if one wants to be in equilibrium one has to find, within this world of one's own, the equilibrium. Because I know ... when I live a little longer, I know I cannot depend on the outside world—it's much too accidental. And I cannot ask God to give me rain when someone else wants sunshine, but I can ask my Conscience, "What will I do." And then the Conscience says "You're not complete"; that is, in Gurdjieff at a certain time touches your Conscience and then tells you this <u>All and Everything</u> is for you to eat, and if you only wished to eat it you would find out then how to become Impartial to yourself and at the same time be able to criticize.

How is it that when one is subjective, cannot have anything Objective unless it is created by oneself. And not because you happen to pray for it. I can sit and pray from now until doomsday and maybe God doesn't even hear me, maybe because I don't know the language and maybe He doesn't want to see me, but that what is my own is still my own within my own means, and when my life is my own then I can do with this—whatever are the talents—whatever I can with it. And those are my limitations, and when I have impossible thoughts and feelings

and really a wish for further development and I cannot at the present time do it and apparently I run up against the wall constantly, I have to submit to that kind of a fact that this is the limitation of me.

The motivation goes much deeper. It goes actually to the knowledge of what I am. And I want to see what I am. I want to be absolutely sure that there is no question anymore. I want to get the war in myself out of my life. The war within myself is that what I feel and my mind that tells me is this and that, and the constant difficulty that I am under is that I don't feel and think the same thing. That is my civil war. That is the condition in which constantly my thoughts kill my feelings, and my feelings kill my thoughts. And as a result I'm not a Man who can be depended on, and for myself I don't even know which way to turn because I'm constantly under the influence of one thing or another; and a variety of different things in my mind which are perhaps useful and for which I have no feeling, and feeling I have for which I have no chance of even expressing it; and I pass by many opportunities that could have meaning simply because in my mind there is something that says, "Don't do that," or "Don't allow it," or your associations are such that you are conditioned. And you cannot possibly get rid of them; even if your feeling says "I wished I could," and you cannot.

Gurdjieff starts with a study of oneself for finding out what I really am, and then when I know what I am as absolute as I can make it, then at least I know what to work with; and I also know what is still lacking, because I can describe what could be harmonious and what could be in equilibrium and what could be to be a Man in the midst of all the different things that influence me, and not to be disturbed and at the same time a Man who knows what to do in any kind of condition.

So when we talk about motivation, it's not at all curiosity, it's not at all a little bit of interest. It is something that really touches one, and it has to be within that kind of a part of one's life if interest in Work has to be sustained. Because if it isn't there, after some time you will lose it. After some time something else comes that looks a little bit more agreeable, or perhaps it will be a little bit easier. When I say, "Yes, Krishnamurti, it's marvelous to listen to you"; and I read a little bit of your book and it doesn't tell me what to do, so it's wonderful for me because I can continue to do exactly the same thing, and every once in a while read a little bit and then enjoy it and say, "Ah, that Krishnamurti, he is just somebody." But does he talk to me? Does he actually tell me, "You—I mean *you*—have to Work?" He never says that. He says, "If

you only can be a little bit meditative, if you only can empty your mind." And what ... with what do I empty my mind. Of what—let's call it 'subjective' thought—by what: another subjective thought. And why should my ordinary thoughts listen to another subjective thought. Which is superior. Do you think that my thoughts are not superior in themselves? They are my own, they belong to my mind, they have a right to exist, why should they get out and make room for an Objective fact—if that what is said that I should do is given to me from an Objective standpoint. And where do I get the Objectivity. The voice of God? Does He tell me how to behave in a store? Does He tell me not to get angry, or how not to get angry? Does it help me to go to church and to be holy ... and to come outside and to have rain and no raincoat, and then I swear, that "God damn it, I forgot my raincoat."

The least little thing for me, I'm affected by. The least little bit of a look of someone and I'm sensitive and I say, "What does it mean." And maybe it doesn't mean anything, but I'm affected. And for two hours in a stretch I sit and I sulk and I cannot get around it because so-and-so, he ... I thought he was my friend and look what he did to *me*. And what will I do then.

Gurdjieff talks about all these kinds of things: beautiful morning and there one goes and with everything roses-roses; and a look from some kind of a dame on the street and it gives you beautiful thoughts and ideas, and then someone telephones you and says you're a fool, and you say, "Oh, no I'm not," and I'm disturbed. Little things of ordinary life, and they disturb me. He talks about a little mouse and you climb on a chair. A little mouse, and it affects me. Why. Because I'm afraid. Danger; for what. My life? Unknown? But so are many thoughts in my life and many feelings and many ideas that I get even out of books, and I cannot place them because I have no knowledge how to place them and there is no way of finding my way through them and I don't even have a guide for it; and that's why I need an encyclopedia, so that someone else is doing it for me and then for two or three days I know it and I can use it in a nice conversation, then I can appear to be very clever.

I say, that what is within oneself is one's own world, and that is where the motivations come. They come from that. They come from the realization that my world stinks; and when I'm honest I know it, when I'm not honest I behave to the outside world with a nice lovely smile on my face and I'm polite. Gurdjieff calls that 'frou-frou.' But if I withdraw within myself and think that I am already this and that, Gurdjieff calls that a 'Hasnamuss.' And those are types, and when he writes in <u>All and Everything</u> he describes me.

I see me in that. I know he's talking to me. I may not be able to accept it, and I will argue and I will say he's a fool and his sentences are much too long and I, clever as I am, I could say it in much simpler words and much more logical, and I could convince someone with it. Can I—when it is so logical? I never will convince anyone unless there is an emotional quality, or unless I make the other person do some work so that they have to dig and find out in a sentence where is the subject, where is the verb, what does he really want to say. Where is that ... what belongs to the beginning and I have to read it over three, four, five times and then, maybe, when I sit and meditate a little bit then I say, "Oh, maybe that's what he means." Then I read it again and at the end of that long paragraph I say, "No, not it; he must mean someone else." He's not talking to me at all because I know ... and perhaps I know a little and perhaps I suspect, after some time I know that I don't know.

Take all the different people you're interested in—all the different things and the literature and the books or whatever study you do, psychoanalysis included—and what will it give it to you to become a Man. In retrospect to know what you have been, and then to be able to use it now? And when you are a type and you are subject to that and you have complexes, how are you going to change. You hate a person, how are you going to change it over. How can you accept people. How can you stand them. How can you love Mankind. How can you love others as yourself. If the Bible says that, there is also a reason. And the Ten Commandments, who keeps them. But it's nice to read around it, and it's also nice not to have a motivation, because then I can be kept at ... kept at sleep, kept at rest. I don't have to be disturbed. I don't have to Work.

For ordinary life, I don't have to Work at all. I don't give a damn about Gurdjieff when I live my ordinary life. Gurdjieff calls that being 'asleep,' and he hopes that you won't have dreams that disturb you, and if it is pretty bad—that you actually have a 'daymare' instead of a nightmare—and that you then wake up to the fact of what you really are... And about that, of course, one doesn't talk. One doesn't want to talk, because one is ashamed every once in a while. You hit someone; you don't want to talk about it; you're ashamed. But it happened; and why, and you're sorry. But you can't help it.

That kind of a form of unconsciousness—where the realization of oneself, that I'm not at all what I should be—this becomes very important. Because otherwise, why should I want to grow? Gurdjieff's ideas are based on the possible growth of a Man; of an evolution, of a

development of something that is now potential. If it's not that, what's the use? One thing is as good as another. Let live, and today we live and tomorrow we die. *Laissez-faire*. Why should I worry, I'll die anyhow. So I do as much as I can in this kind of existence. After some time it's monotonous, and perhaps I don't have any more desire to do anything; and I become a little senile, and then I'm a little bit of a grandfather with lovely grandchildren who can bring my slippers and I can smoke my pipe and just sit and sit. And they have the T.V. and I can disagree with them; and politics, and I don't want to vote because so-and-so and this and that and that and that and so and so, and takes me up and it doesn't take me up, and I really don't care because I talk about the weather and it is there anyhow—I'm not correcting it, I can't do anything about it.

That's me. That's my life. I cannot do anything about it. I know it. If someone hits me, I hit back. If I'm angry, I'm angry. And I say "I wish to be angry," but it lasts a little. And I say yea, that's the 'after-effect' of being angry and I lose energy, it's too bad I lose energy. Should I lose energy. Am I master of that kind of a thing, of my energy? Of the way I spend life? Life force, I'm a manager; that is, am I responsible for that what I call 'life.'

But don't let me talk too much about that, because really it goes much, as I say, much and much deeper than just an ordinary little bit. Where ... where is my interest. God damn it, where is your interest. What's the question of your life. That's where your interest is. Your life is your own, how do you treat it. And how do you prepare for death? How do you know what's going to happen. And maybe your life continues, and maybe there are powers that one says, "Yes, the archangel Gabriel at the gate of St. Peter"—whoever it is who will judge—or the spirits that are in another world and every once in a while come on and then talk to us, either through clairvoyance or some Ouija board. Or whatever it is that I say—symbols about this and that, that in the Old Ages this, and then it changed a little bit and someone else added something to it—all beautiful and lovely, but what does it give me when I have to talk to someone at an office who has made a mistake and I curse him out. What right do I have for such a thing when I, myself, am cursed out by my boss.

But you see, it is not even that outside world. It is a study of my world within, and when I see discrepancies, when I see that my world is really completely lopsided and topsy-turvy, that I have fear for things where I shouldn't be ... and that the walls are all around me and there is no window and that there is no door, and if there is a door I don't know how to unlock it, and when there is a lock I don't know where the key is and I don't know how to make a key in order to fit

that lock, then I'm up against it.

It's not a question of the Hereafter, that I will go to Hell. And then I say 'Christianity,' and what will Christianity give me. Jesus Christ. And do I understand what it is—Jesus, or Christ? Do I understand that particular problem of being free—becoming free, sin living now and then free—as Soul to join His Endlessness? What is the meaning. He lived 2,000 years ago and died at that time for *my* sins? Of course it's absurd that way. What is Christ as a symbol within me, that it means for me, now, as something living that I can use: Work, to deliver that what is now my sin in relation to that what I am as unconscious to enter into the possibility of becoming Conscious, and then to become free. After all, that is the main thing in life. Because a Man is bound without any doubt. The little stories of Gulliver; and the Lilliputians, those are my manifestations, they hold me down, they tie me down. Little ropes, and they keep me on the ground and I can't get them, I cannot cut them. I need something else to cut, and where will it be, and how will I get it. How will I communicate with something outside of me to help to cut those little ropes so that I could be free and get up.

Such is the picture of a Man. But we first have to see that that is the picture. If one doesn't believe that and then doesn't ... and thinks that it is just a little psychological explanation, you think,... Not at all. Work is a question of Conscience. Work is a question of seriousness, of that what really is a Man, and what he finds and what he then knows is not right and what he then wants to do in order to straighten it out.

How can I face God, now. That's the problem. What will I hide? All the different things that I'm a little ashamed of and you hope He won't see at all; that I want to…that I have it in my hand, and when I go around the corner and I see Him I put my hands behind my back so that He won't see what I am. I will try to keep all the little thoughts that I have in my head. I will not confess everything because I still believe that there is a little bit of a door in the back somewhere through which I can enter without being noticed; so that when I keep a few thoughts in my mind that I won't tell the priest—he, after all, is human—and I apply the same kind of a thing to God when I pray to Him and say, "It is this way, God, You must do this and that and so forth," but I don't give Him the real motivation. I say it ought to be nice weather. What for; because then I can do business, not because I want to have the sun shine on other people that they can profit by it; no, it's for me to make a little money.

If you want to have interest in Work, find out what you are doing. Find out what your

thoughts are, what they are occupied with—how much time you spend on this and that—and then try to determine the value. And then see if many of the thoughts and feelings are worthwhile, and then see how often there is conflict between the two and to what extent that you can say, "I can erase the conflict." Because I can tell my mind to shut up and I can follow my feelings, and sometimes I will try to reduce my feelings because my mind is King. And it isn't. Every time I have worry it is in my mind; and my feelings say "Don't worry," or part of my mind says "Forget about it" and I don't. If I actually die to myself I will never forget, same way as that what is dear would die I will never forget. If I want to die to certain things that were my own, I have to have something that takes that place, so I will never give up my life unless there is something else that I can substitute and say, "This is worth more."

side 2 All right. What other questions. Because I talk, of course, again, and it becomes like a lecture; and it is of course joined together ... because the motivations I found with your meetings, not enough of that kind of serious. The motivation has to be something that really engages you in your heart. Not mental skirmishes. Not too much theory. Not words. Words can take the place of a concept, and a word can be the surrounding protective coat of a concept so that it cannot go further down to where it really belongs. A concept has to be lived and it has to become part ... and it has to enter into the life which is your level. Not just because it happens to be a little bit in your lungs. It has to penetrate. When air enters into your physical body and it goes through you so that it really—like cold air sometimes does to the physical body, it gives you a thrill—it is as if the whole body starts to vibrate. That is health. That's the kind of idea: that when I get it in my mind or in my heart that it fills me totally and I say, "Now, because of that I will be a different kind of a Man." But when you improve a little bit in any one of the three centers, it is just a little improvement, it doesn't carry the level of your Being at all. It may make a monster out of your mind.

The totality of Man as he is now and what he should be, that what is incomplete and how he should try to complete himself—what he should do for that particular purpose: to be able to live in life and at the same time to respond to that what is demanded, and also to build certain things within which are more permanent so that just in case something happens when he dies and there is a little bit left of the spirit, that there is a place where that spirit can go and can continue.

The absurdity of assuming that life ends with your death. Naturally, it's crazy. But, one doesn't want to think about it, the same way as you don't want to think about dying. We spend

much more time being born. What does Man need. A renaissance. A new life; 'Vita Nuova,' Dante called it—a real beginning—but this time a life that will outlive this life of Earth. That's the beginning of a new life. For that, it is necessary to have the renaissance, not a rehash of what we already know. We know more than enough. All the books put together, and every Dead Sea scroll that we decipher, will add simply a few more facts of the rules and how people of an Essene kind should live and have lived before. But what is it to me, and how can I use it; and then talks about a moment, what is the experience of a moment for me when I try to read about it and cannot apply it anymore because I don't know how. How can I experience a moment when my mind constantly is living in thoughts of the future and the past.

These are the problems that come up when one becomes serious about life. Gurdjieff is interested... [(aside): We don't smoke.] ...Gurdjieff is interested in a possible development of Man. When he really talks as if Man as he is now is just on the threshold of being able to see what is needed ... when he talks about the 'Lights of Karatas,' there is something in Man that at certain times gives him the hope that there is a chance for a further development. There is something in Man that has begun—that is, in its beginning—as a feeling center; that is, that Man is equipped not only with a body and with a mind, but with something that has still a chance, in his body at the present time, to continue to live; and we call it 'feeling' because it is already free from any kind of a formulation.

And that it gets into trouble with the mind, is simply because the mind is just not functioning enough. The mind is almost completely unconscious regarding that what is feeling. We have to develop the mind in an Objective sense, but that with which we begin is that what has already a beginning in Man, and my interest in that kind of a thing—which is serious and what I want to do—is in *that* part of my feeling, that feeling tells me that at certain times I know that I am at a loss to know what to do and that there is a wish for me to further growing into something which I cannot define and of which I only see the reflexes of a possibility.

In that particular section of one's feeling, high as it may be developed, there is the chance that I say, "This I know, by feeling, to be a moment of Infinity." This—my feeling—I know is the highest in that what I call 'religion'; and if it is mystical—that that is in contact with something outside of me as life with which I then happen to join at that moment—and I say that is 'real' mysticism... But it is only that kind of a moment, and then I return to Earth. And what was for me the Promised Land, I cannot enter; even if I have a lot of tablets to carry down the

mountain Nebo and to show to the populace and to tell them how they should live and I, as Moses, am not allowed to enter into the Promised Land because I have not Worked enough for that—not in that life; Moses had to die in order to grow further.

This is the problem that we constantly face. What will we do in this life, and to what extent is it possible in this life to let Consciousness grow. If I can get enough experiences in any life and if it lasts long enough, after some time there will be a possibility that it will go over into a Conscious state. That is why people, when they were in the Old Ages, could live longer: because they were not as yet affected too much by radio and all the rest of our industrial development, or the theories or the books or all the so-called 'wisdom' that has been poured out like Gurdjieff says, like 'emptying from one vessel into the void of another.' All that kind of junk that you have to carry in your head, it will not help you to be nice to a little urchin on the street who may need a penny or a good word or some kind of a help that you don't want to give because, like a Samaritan on the other side of the road, you let people who suffer, let them suffer because it's 'their fault,' you say.

We are not even kind enough. We don't even know what goes on in the mind and feelings of someone else; and still we could, because we have a feeling that actually could correspond to that. But that feeling, when it gives that possibility of growth, then what will I do. There are three points in a Man, dependent on the three centers of him. One is his mind, which gives him an insight of the possibility of Infinity. He can see that as a concept. He knows he hasn't got it, but he knows that it must exist because that what exists is finite. When he says 'good and evil,' he knows the difference; even if he is evil all the time, he believes in good—otherwise he would not contrast one against the other. He knows of a fight, because if there was no conflict between his heart and his head, then of course he would not be a Man on Earth. So the mind does know, at good times, certain things, but it is incapable of doing anything because the rest of the mind is not able to help.

In Man's feelings he has an intuition. He knows that with his feeling, if they could go over into an emotional state he would be able to conquer himself. That is, he would be able to give direction to his life, and he also knows that if it is strong enough, that at such a time his emotions can actually be against that what is so-called 'consciousness' of him, and then conquer because the feeling, not being bound by words, is worth more than any kind of a formulation.

And the third is the physical impossibility of Man to get rid of himself. The third is the

realization of that what is body and my adoration of my body and the giving in to all kind of wishes of my body. When it is hungry, I satisfy it. When it wants this or that for its own amusement, it will buy it. When it wants to have friends—that it can give to certain friends so that they both can bask in the sun of this good friendship—when it wishes something desirable for him, including sex, he goes after it because he says, "This is needed for my body." Body in Man is the King, and at the present time the king has to be dethroned. And I know, at times, how at times I consider this body the devil which keeps me to Earth, because it is made of the same kind of material; and when I talk about leaving this Earth when I die and hoping then to go to Heaven or somewhere—in any event free from Earth—I know that I'm talking about my body and the freedom which does not exist, that I constantly am directed by that what I wish in an ordinary sense of the word, mostly material.

What is there that I wish spiritually for myself. I call reading sometimes 'spiritual.' I call going into a church and looking at beautiful windows with colored glass—I call that also 'spiritual.' And I call music sometimes 'spiritual,' and sometimes most beautiful movements and dancing, I call it 'spiritual' because it is so uplifting, particularly when you see the little girls carrying flowers and dance à la Isadora Duncan.

What is it in Man that he *really* needs: The fuller development of himself so that he can be what he ought to be and that he can be complete in himself. That is where he will find, ultimately, the unity for himself. That he wants to use all the different things that are given both on Earth and in the physical kingdom, in the psychological kingdom, in the emotional kingdom, in the intellectual kingdom, so that he can use it to the extent that only there is one aim: to become free ultimately from all of it. Because if his wish is to become Infinity, then he has to be free from the finite form—ultimately; he may use whatever he now has to do until he is free, and he has to place whatever form he now employs in the proper relationship to each other, but it certainly doesn't mean that the body is predominant for a Man who has the possibility of seeing the Lights of Karatas. Karatas is holy. Karatas is the state of Harmonious Man. Karatas is a description of that what a Man ought to become. That is the aim ... this other aim of a Man.

There are two aims. One is his daily aim, to live as well as he can on Earth and constantly be reminded of his other aim, which is the further growth and the development and evolution of himself and what he should become as an honest, real Man: totally harmonious, totally be able to do at any one time, to think correctly—that is, Consciously free from his Conscience, and that he

can be Conscientious free from his Consciousness—and that there is something in him that can guide him to connect all three of such centers into One and then, in the unity of Being, such a Man is harmonious when he strikes a full chord of all the possibilities and the manifestations of himself.

The ultimate aim of Gurdjieff is religion. It is the knowledge of certain esotericism, of that what is hidden and secret, and it is made clear—very clear. I call it 'A,' 'B, 'C': an Observation in order to get absolute facts about oneself; an Impartiality in order to be free from that what is one's ordinary feeling so that the facts can stand by themselves; and to register the facts at the moment when they occur in order to free myself from association. It's very simple. That is Work. That is the ABC. But unless you Work, you will never be able to verify anything and you will have to go by what someone else tells you and even what Gurdjieff tells you, and it won't help you at all.

Gurdjieff doesn't want you to believe in him. He wants you to find out for yourself. And he tells you what to do. Does Krishnamurti tell you what to do? It's a lot of drivel every once in a while. Not even logical. To me, much of that stuff is junk. You can read much better. You can criticize practically everything. The whole world you can criticize, but do you criticize yourself? You belong to that world, and if it is something that is inspired, why doesn't it come out to tell me, honestly, what will I do. When that question is asked of Krishnamurti—what will I do—he evades it. He doesn't tell you. He tells you a little bit of nonsense of trying to empty your mind; and who's going to empty it—with what, again I say, 'of what.'

If it's a question of the introduction of something that gives you a different kind of a level at which you should live, if a person wishes to be free from subjectivity the only way is to become Objective. That's by definition. There is no other way. There is no possibility of ever becoming free as long as you remain subjective. You cannot expect any subjectivity to tell you. But my wish is that I create something that can function Objectively. In the image of God, because for me God is an Objective entity. If I say Infinity is there as 'His Endlessness,' then it must now exist and then it ought to be possible for me to create something in that kind of an image so that, as God, it can tell me what. And I create it endowing it with that possibility of telling me, so that I start at the beginning to record facts about myself which I then call 'absolute' because they are in that sense God-like: There is no dispute about them, no difference of opinion, no feeling, no thought, no interpretation—nothing of the kind; just "This is what I

am." I sit here—sit, walk with a face of some kind, an expression a result of, of course, of a feeling, a result of a thought, nevertheless existing as a physical entity; that I say this 'exists' under any kind of condition, and then I say this 'I' accepts the condition of whatever is without describing it, without wishing it to change, to leave it for whatever it is, just to be able to Observe it.

That is something you could put your teeth in. That is something that can be helpful; that is something: do this, do that. It says: Observe like that. It says: Observe by creating something that can become an Observer. Make something. This is the creation ... real creation of something that does not exist; but the creation is then of something that should exist on a higher level, because you endow it with the properties of the higher level, which is freedom. If there is any possibility of an evolution of Man, he should grow towards freedom; finally, you might say, the freedom which is the unity of God as a totality.

Whatever is your aim, whatever you think religiously or philosophically, whatever you believe that ought to be the ultimate existence of Man as a whole—to be able to see Mankind as a unit; sometimes one says, "Yes, that is Mankind and all the different people exist and I can see it as a body"—it's already a big step towards Objectivity to consider that what is now, on Earth, as life as One as representing a form. But it is only a very small beginning, because when I return to Earth, it becomes again individual little parts.

So, if I can Observe—that is, if 'I' could exist, if 'I' is made to exist, if 'I' is created, if 'I' is small and starts to function, if 'I' becomes Observer of me as I am and accepts it—then I have facts to go by, I can have facts to stand on. I can accumulate facts. It is a beginning. Such facts have to be free from my feeling. Of course, I cannot have my feelings interfere with an intellectual activity. Intellect, if it is real it has to be pure, it has to be a recording of facts. The decision about the value of such facts is another question. I first have the facts that then are absolute so that then I don't have to worry about, is it so or not. I don't have to worry that today it is so, and ten years from now it's different. A fact when it is absolute is axiomatic. That is the knowledge I wish, because only that knowledge will give me the understanding. And so, the third requirement—moment, instantaneousness—: to eliminate the association of my mind.

These are three very simple things, and three things that are prescribed in a certain detail as a necessity of a method of Work. It is a description of the 'only way,' as the Buddhists give it, but in much ... you might say, in much 'clearer' form for us. And whatever is connected with all

the different things that might be a result of the verification whenever you make an attempt to Wake Up, we call that state being 'Awake' when the 'I' is Awake to me when I, as me, is asleep.

It is as if at such a time in the state—semi-sleep: half awake-half asleep; practically not awake, but at least not entirely physically asleep—that then I dream about the possibility of being free. It is the dream of the black sheep: not wishing to belong to the herd of unconsciousness, and fighting even that what the shepherd tells him to do because he is obstreperous, he is rebellious; he doesn't like it; he suspects something, he knows there is something else at stake than the nice kind words of my neighbor. And then one starts.

Yes, Paris, what is it.

Paris: Um, if one frees oneself completely of associations, how does one distinguish between that state and unconsciousness?

Mr. Nyland: You don't. For the time being, you accumulate facts.

Paris: Well, one possesses unconsciousness right now.

Mr. Nyland: One is unconscious, and when there is something in that certain part of your brain that could start to function in a Conscious way, it will accumulate facts of yourself which are absolute, or at least more reliable. At the same time, the experience in ordinary life will give you in your ordinary unconscious state also certain facts. Both facts are recorded in your memory, and at times when you can consider and try to recall what is in your mind and you try to bring it back, then you will see that there is a difference between one fact and the other. Because the one fact is more absolute—I say there is 'no question' about it anymore—the other fact is still a little bit subject to a classification process. When I start to consider whatever is in my mind and I use my memory, now, for the purpose of trying to find out the truth about myself, I will go more and more in the direction of that what is without any question and about which there is no argument. So, I continue with my unconscious state in exactly the same way as I am, but when I try to build something of a Conscious manner, then I build it parallel; and while continuing in my unconscious state to live as I am, something else is put 'next' to me, as it were, Observing that what is me in an unconscious state.

Paris: Has intuition a part?

Mr. Nyland: Intuition is a feeling question. It is not a mental one. Intuition will give you knowledge in your mind which reaches you through a different road. Intuition is extremely important for a Man who is sensitive. And it is not always possible to rely on intuition; because

the mind comes in so often—with intuitive knowledge—and starts to question it, and the mind is really at such a time an enemy. And many times a person who is really sensitive enough will go by intuition as if it's a hunch or presentiment and then have a knowledge and then will follow that and be right, and when he doesn't follow it because his mind starts to question, many times you will say afterward, "I should have followed what I originally felt."

Intuition has to be developed. It is not developed now. I say it is a question of sensitivity. One can learn to become more sensitive and receive knowledge of that kind in one's mind where it becomes formulated, and then I also consider it as knowledge the same way as for an ordinary logical process through the sense organs.

Intuition is helpful to give me a certain balance between that what I get through an intellectual road and what I get through an emotional one, and when it comes to this point where that what is a fact can be compared with a fact that I have acquired through an intellectual part and they agree, I become much more unified. Intuition is a marvelous kind of a thing to have, but very few people really have it because so few people are sensitive enough.

Paris: Uh, one other question. When you were speaking before about, you know, the religions or certain kinds of wisdoms, that if they don't help one's relationships with other people in ordinary life, they're really not much use. But at the same time, one is striving for freedom and in that self-knowledge within oneself, if this is achieved does it, um, is this relationship with the outside world...

Mr. Nyland: Yes. I think if I understand myself, if I know how I am constituted, if I know—to use simply the terminology—how 'mechanical' and 'automatic' I am, if I know that certain things simply take place because I react to the outside world—that is, if I have that kind of self-knowledge—then I will also learn to understand others. It's a beginning with myself, because that is the nearest to me and I can control that—at least, I can have something that I can experiment. When I have to rely on the knowledge that I receive from other people and judgments about them, I'm not quite sure that that is really them or that they are hypocritical or are acting, but when I have this kind of self-knowledge of myself as a human being, I can assume that many people function the same way.

Now the question: that what I then understand of myself, if I can understand that in another person is exactly as I am ... and that that kind of a freedom which I get for myself by acceptance of that what I am, I will also accept the conditions of others in exactly the same way. What is

really meant of loving oneself *as* one's neighbor is that I place both my neighbor and myself on the same plane. I am a unit, and so are they. There by the grace of God go I.

From the standpoint of Earth, if I were away from it a little bit, all Mankind are nothing else but cells of the total body of Mankind. There is really very little distinction. Many cells of my own body are absolutely equal, although a few are of a different kind of a functional quality; but the most of them belong to a supporting cell arrangement forming my body, which carries the organs and which takes care of blood circulation and nerve system, and perhaps even a little bit of the breathing. But in a general way, there is a totality of all cells which form my physical and let us say, 'emotional' and 'intellectual' parts of myself. The totality of the world is carried by each human being, and each human being is a cell. And from the standpoint of Mankind as a whole there is very little difference; only, I may be at a certain place where I happen to fulfill a very definite function as being the eye of the world—or that what is needed for hearing, like absolute sound exists in certain places on Earth—in the same way, that what takes place on Earth as a historical fact is dependent on certain people being at certain places or in certain countries, or where certain countries have a very definite task to fulfill which another country cannot do and it happened to be there, very much the same as your little finger is different from the index finger.

You see, I will learn, by learning what I am myself, how to deal with others. When I really want to help them, I have to have a certain knowledge of myself that can be useful to them. I cannot help them by crying with them when they are suffering, but I can help them when I know what suffering is which has made me cry; then, as a result of that as an experience I may be able not only to sympathize, but to actually find the right kind of a word for them. If there is something for me that I consider the method of Work and it works for me, I will tell others about it, to try to do the same thing. But I will tell them definitely what to do, and not simply say, "Do as I did, imitate me; go ahead and try to imitate me and you will come to the same place." That is of no help.

Paris: Could I see your eyes, please. It's hard to see you in the dark.

Mr. Nyland: [chuckle] Don't you think it's enough?

Paris: Yes.

Mr. Nyland: Why do you have to see my eyes?

Question: I feel that I can concentrate better on what you're saying.

Mr. Nyland: Oh, it's all right. [chuckle] I think you can concentrate as well, without being disturbed. Don't attach too much value to the form.

Paris: Yea, but I feel more comfortable.

Mr. Nyland: You may be more comfortable, but you have to see much more essential value.

Paris: This problem of discipline, when you were speaking before about, you know, Observing, do you think... It's a difficult problem and I question to the extent that it seems like, you know, everyday work or business it's one thing to admire the discipline of others and to want it oneself, but how does one get out of the inertia.

Mr. Nyland: I wouldn't.

Paris: But you were describing the anxiety, you know...

Mr. Nyland: For ordinary work. For ordinary work on Earth it is necessary to have a certain authority and a certain amount of discipline, from the standpoint of Objectivity it doesn't make any difference. There are other forms or discipline. When one wishes to discipline oneself in order to do Work for oneself, it's quite a different kind of a discipline.

Paris: But then there is no such thing, you know, as the difference in Objectivity, but yet one has work on Earth as if there is a design, that there is a potential to be fulfilled. How does this potential ... the fulfilling of it has to, you know, in the scheme of things, in the Objectivity of things.

Mr. Nyland: I try, in Objectivity, to Observe the conditions of my body and I try to accept them. I try to accumulate data about myself and my behavior. I try to create a world which is filled with facts which are more reliable than I have at the present time. When I now wish to increase the number of facts and I at the same time want to get a taste of what it would be to have an 'I' who could command me to do whatever is needed—that is, if there is a Consciousness which by means of a Conscientious activity will result in that what I wish to have to do as a Man—then I have to have a certain example that the body is being taught what it will be to become a servant instead of being the master.

Paris: Then this self-knowledge is just practically like what other people would call 'God,' or religious knowledge.

Mr. Nyland: If you only could do it Impartially, you would be quite right. But I always object in a subjective state. I will always...

Paris: It's impossible to achieve this.

Mr. Nyland: Why not.

Paris: Because then one lapses into unconsciousness, and only knows about it upon reflection in subjectivity again.

Mr. Nyland: It depends where your aim is. The aim is not to become a better Man on Earth. The aim is first to develop that what you should be as a Harmonious Man; and as a result, you can be a better Man on Earth. The discipline is not, for the sake of being a better Man, so that you can submit to the orders of someone higher or lower. The aim is make your body behave in relation to a Consciousness which has a superior quality. The shifting in Work is from the positivity of the body to the negativity of the body, to the positivity of the mind instead of the negativity of the mind. That is the shift, and that is the aim. It has nothing to do with following an order in ordinary life. But I teach my body what it is to become a servant by using ordinary life as an indication of something, "this is the principle that is involved." It has no more value. From an Objective viewpoint it doesn't matter if I am master or a servant in ordinary life, but it does matter to me a great deal who in me is King and who in me is servant.

Paris: But still there's that thing you talk about, like when one goes to church and one comes out and it's raining and there's no raincoat and one curses. At the same time, although I would know myself and know I received a certain spirit, still my relationship in everyday life would proceed with a good deal of havoc if it wasn't what I wanted.

Mr. Nyland: Sure, that's right. You will constantly be affected by ordinary life. That's exactly what's going to be the difficulty. The application is...

Paris: Is separating the mind from the body ... when you said that it's an association...

Mr. Nyland: I'm only trying to explain what the method of Work is. Where it will lead to ultimately, you will only...

Paris: You can't know...

Mr. Nyland: Oh, yes, sure. But you can find out when you do it. Before you do it, you don't know—and nobody knows in that sense. But if you do, you can find out.

Paris: Then only you yourself can know.

Mr. Nyland: You can only speak for yourself. If you want to say that you cannot do it, it's okay.

Paris: But that's still a subjective idea.

Mr. Nyland: Naturally; until you are dissatisfied with that and you start doing it, and then you can find out by experience. There's no guarantee that you will find out, but there is a possibility;

otherwise it's all nonsense—to think about freedom.

Paris: Yeah, I'm wondering why, you know, if the idea of, uh, more of a master one follows, or anything like this, is essentially non-essential, why do we sit here on Tuesday and talk.

Mr. Nyland: I do not know. We're not talking about that at all. We're talking about the background, so it has to be like that—with the addition of how to get there. And I talked about Work and a method which you don't get in church. Give me a religion that will have this Observation, Impartiality, Simultaneity, Participation, Experimentation, Conscious Labor, Intentional Suffering. You tell me where is that kind of a religion, where is that kind of a church, where is that dogma, where is even the doctrine. You think you get it out of Blavatsky?

Paris: I think that there are a couple of individuals who've had those ideals and could satisfy them.

Mr. Nyland: Have you found it. Have you? Are you applying it?

Paris: No.

Mr. Nyland: Okay. That's the point. I don't give a damn if it exists. When I don't use it, it does not exist for me.

Paris: I wonder, again, what this problem of discipline is.

Mr. Nyland: No, the problem of discipline is that you have to discipline yourself to do Work on yourself. That is what we mean by making an effort.

Paris: Uh-huh.

Mr. Nyland: That is your discipline. It's the only discipline that you really are interested in, and that involves a certain discipline of your body simply to be Observed by your mind. It is my wish as a result of the necessity of seeing that something has to be done. I'm not talking about ordinary life; it can continue the way it is; if I don't do it anything about it, it will go the same way—I'll die anyhow, and so will the rest. I'm only saying if, during such a period, there is a possibility of becoming free. That's all. And I say I'll go in different directions and try to find out, and as far as I know, nothing sets me free. And one can be a very religious Man.

Paris: Then freedom is just an idea.

Mr. Nyland: No, it isn't. No, no.

Paris: But there's no guarantee that you'll reach ... or what you think that is.

Mr. Nyland: You define for you what your freedom is, and then you strive towards it. On the road towards that, you will find out that the ideas of freedom, of course, will change.

Paris: Yeah, that's what I wanted to say.

Mr. Nyland: Good, so start. As long as you sit in front of it, you'll never get anywhere. You'll keep on theorizing about it. It won't do you any good. It's nice, it's lovely as a pastime, but it is of no use. I'm talking about the practical application of these kind of ideas. Practical application. We talk about Work.

Is that thing still going? We're almost to the End, aren't we? Huh? Yes. Will we stop it? I think we've talked enough. Now, if you want to meet and then talk about Work and what you have tried, it is worthwhile. If you want to talk about theory, a little bit is enough, and no more. If you want me to listen to your tapes, you fill them with attempts. Even if the tape is ten minutes long, it is worthwhile when it has a description of what you have done and what you have tried to do. And if that is not in a meeting and if that is not on a tape, it's no use for me to have the tape, or even to listen to it. Either you Work and you try ... and you honestly try, and if there is something in it you will find out for yourself, whatever your experience is.

A Group should only be conducted on that kind of a basis. A little bit of theory in order to give it a sprinkling of salt is perfectly fine to make it tasteful, and that's about all. Now, either you Work or you don't. And again, I say it is not for me. If your wish ... it's your fault if you don't wish. If you wish, go ahead. I'll be happy if you wish.

I hope you can meet over the summer with more people. The more people you have, the more ideas will come, the more experiences can be described, the more applications will be of benefit to someone else who is also Working. You should never become ingrown toenails. You should all the time be open to all kind of questions and try to settle them, and see constantly what is most important and what isn't. And what is not important, then don't talk about it; because we are talking about important things in life, of really that what counts; what is, you might say, the idea as a church.

But it isn't there—in church. Maybe once in a while someone makes a remark during the service, and maybe then you go home and you say, "What will I do now with that." Here is a little bit of something, like a text book. It's there. It has All and Everything in it. If you honestly are interested in your own evolution, you will study it. At least you will try to find out what your opinion is; after six months you can throw it away if you don't like it, but at least you have been honest. At the present time you have no idea, because you never tried and therefore your opinion, of course, is not worth anything at all. Either do it, or don't. Do it right and do it

as well as you can, or don't do it at all. Half way—it won't help you in the least. If you want me to come back, you have to Work. If you don't Work, I don't come back. I have no time.

Toby: Could you describe again how to do it. I mean, that's the problem...

Mr. Nyland: Toby, there are now several tapes on that. This tape has it in it. I said 'Observing,' that what is the creation of the little 'I' trying to become Objective to 'It', which is the rest of your body. And we select out of the body five forms of manifestation expressed physically: movement, the tone of one's voice, the expression on your face, gestures—with your arms or whatever, your head—and your posture. Those are five forms, physical manifestations to which the little 'I' would like to be Objective and receive facts or statements that that exists as a body. That aim is, that from the five, of course, I come to the realization of myself existing as a body which I then can accept for whatever it is, without wishing to change any of it and just accepting it. If I do this and I try to get intellectual facts of that kind, there is no interference with that what I call my 'feeling' liking it or disliking it. If I try to employ the concept of Simultaneity, I try to eliminate thinking about myself, as in the future anticipating or in the past remembering.

This is the first step. The second is a 'Participation' process, which means that if the 'I' is sufficiently developed, that it then can return to 'It'—the body—and help it to be directed in order to become more Conscious and more Conscientious and have a Will. The third is called 'Experimentation.' It means the enlarging of one's world in order to become more unified later; to have more data and facts about oneself, and the world as a whole is more complete for myself. 'Conscious Labor' is the creation of difficulties for myself in that what I intentionally wish to suffer. It is a step in the development of one's Soul in which I want to utilize every possibility for myself to overcome certain difficulties which I have created solely for the purpose, in suffering, to receive energy which can be used… [tape runs off]

End of tape